

The Eternal, Substantial Truths of Gods Kingdom,
set above, and preferred before the Traditions
of Men, and Rudiments of the World, which the
Kingdom of God stands not in :

In ANSWER to a BOOK, Intituled,
*Charitable Admonition, or Good Advice to the People
called QUAKERS.*

Wherein is made manifest the Ignorance and Blind-
ness of the Author, Notwithstanding he takes upon
him to Instruct the Quakers,

Concerning {
Baptism, and the Lords Supper.
God-fathers and God-mothers.
The Trinity.
Temples, Churches, and the Crosse.
The Names of Dayes, Moneths and Hours.
The word You to a single person.
Salutations with the Hat, Bowing, and Reverence to
Superiours.
The Virgin Mary.
Tythes, Customs, and Ordinances of men, &c.

All which things are spoken to for the Information of the sim-
ple in heart, whose desires are after the Knowledge of
the living God, By G. P.

We are of God; he that knoweth God, heareth us; he that is not of
God, heareth not us: hereby know ye the Spirit of Truth, and
the Spirit of Error. 1 Joh. 4. 6.

LONDON, Printed for Robert Wilson, 1661.

The most substantial Truths of Gods Kingdom
 are above and preterred before the Traditions
 of Men, and Judgments of the World, which the
 Kingdom of God stands not in:

In ANSWER to a BOOK, Intituled,
 Cantabrig's Administration, or Good Advice to the People
 called Quakers.

Wherin is made manifest the Ignorance and Blind-
 ness of the Author, Now Understanding he takes upon
 him to instruct the Quakers.

Concealing
 The Names of Quakers, Friends and others.
 The Name of Quakers, and the Cause.
 The Name of Quakers, and the Cause.
 The Name of Quakers, and the Cause.
 The Name of Quakers, and the Cause.
 The Name of Quakers, and the Cause.
 The Name of Quakers, and the Cause.

All which are looked to for the Information of the un-
 derstanding, whose desires are after the Knowledge of
 the living God. By Q. F.

As the Lord God, I have known God, inwardly in; as there is not of
 God, but inwardly, as the Spirit of Truth, and
 the Spirit of Error. John 4. 6.

London, Printed for Robert Warton, 1705.

The Eternal, Substantial Truth of God's Kingdom, set above, and preferred before the Traditions of men and Rudiments of the world, which the Kingdom of God stands not in, &c.

W Hereas thou sayest, *Exhort them not to be Pag. 2.*
Disturbers of Congregations, nor Disturbers
of Government, nor Sabbath-breakers, nor
judging and condemning rashly, nor to suffer
busy bodies in other mens matters, &c. And further, thou
advise them to take heed to the Light within them.
 But not the rest of the Apostles which did both go into the *Answ.*
Synagogues of the Jewes, and Gentiles, which were held up by
the Powers of the Earth; were looked upon to be disturbers of
Congregations, yet they were not busy bodies in others Mens
matters neither did rashly Judge and Condemn the Jews and
Heathens, Neither do we Judge the Apostate Christians,
and Christ was looked upon to be a Sabbath breaker, who come
to end the Jewes Sabbath; So art not thou and you Sabbath-
breakers that keep Markes and Fairs upon the Jewes Sabbath,
the Seventh day: So if thou and you mind the Light within, as
we do, you and thou would see we followed Christ and the A-
postles in meekness and humility; and they that walk in Justice,
Truth and Righteousness, are not despisers of Government: but
they that walk out of Justice, Truth and Righteousness, they
are despisers of Government. *nae*

So we look upon these Papers to be a *last birth*, and do not receive them as proceeding from Love, but from that which hath not true Judgment.

And whereas thou bringest Scripture, and sayest, *Charge you, O ye daughters of Jerusalem, that ye stir not up, nor awake my Love till he please.*

Consider: Have you had this Voice spoken to you? Do you know when to stir up the Love? Do you know when he pleaseth? Are you of that patient Spirit to stay while he pleaseth? How come these things forth then, and to be poured forth of your bottles?

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And we do not run but when we are sent; and we know God's time, and do go in that by which we do comprehend all which run when he doth not send them, which fall with shame before our eyes; whose house is broken down which was built upon the sand, now the flood is come. And have not all Sects and Religions been held up by outward power since the time within six hundred and fifty years after Christ? And so when the Power changeth, their house falleth down, which was not built upon the Rock *Christ Jesus*, by whom all things were made and created, to whom all Powers and Thrones must be subject.

And have not all these Sects within these thousand years been hasty in Religion? Now we are not hasty in Religion, for we wrong no man's Person nor Estate, being the Birth born of the Spirit, which cannot persecute nor revenge our selves, knowing Vengeance is the Lord's, whom we see daily doth repay it to them that wrong us.

And further: We do see all Sects on heaps about Religion, that have gotten up this thousand years, and are turned from the Light of Christ (which was among the Apostles) into darkness, and so out of Love and the new Life, in which God is worshipped.

Pag. 6. Touching Baptism, thou sayest, *Who sees not that Naaman's walking in Jordan was not a Type of the Gentiles being to be cleansed from the Leprosy of Sin by Baptism; and that they should become Regenerate Children in Christ.* And Christ said, *Go, reach all Nations, baptizing them in the blessed Trinity; and that the holy Ghost was not received by outward Baptism, but by the laying on of the hands of the Apostles.* And thou sayest, *The birds that men*

Pag. 7. *are to be born again, is of Water and the Spirit; the first is the outward Water-Baptism.*

Answ. If the Baptism of Water did wash and make clean, as *Naaman* was of his Leprosy by walking in *Jordan* (which signifies Judgment) How is it then that all Christendom that are baptized, are yet in the Leprosy of their Sins; and not only so, but are pleading for it while they live upon Earth? From what are they washed, and how are these regenerated? And for the word *Trinity*, that is a word come up since the Apostles' days, amongst the Apostates; but baptizing into the Name of

of the Father, Son and holy Ghost we own: And the Baptism of Water, outward Water, is not the Water of which Man must be born again; for that Water is from above, the Water of the Word, to mix the Elements with, even the Spiritual Birth, the heavenly Birth.

And as for baptizing Children, First, thou must learn what the Scripture saith; *Go, teach, repent, and be baptized.* Let them be taught and repent. And as for laying on of the Apostles hands, by which they received the holy Ghost, Is this so among your Ministers? Nay, your hands are too full of Blood, and your fists are too wicked, and hands polluted; for they had *clean hands* which they laid upon people, by which they received the holy Ghost: This gift you have lost since the Apostles dayes, and your fists are wicked and unclean; therefore come to wash, come to Judgment and wash, that you may be clean, that you may know the Gift and new Life in which God is served.

And further, concerning *Infants Baptism*, you have no example in the Scriptures, nor from the practice of the Primitive Times; it being an Invention of your own, without precept, example or command in the Scriptures: And this made *Claudian Espontius* (who was a Popish Bishop) at a Council at *Pyssin France*, who ordained, That Infants Baptism should be received by Tradition, because it could not be proved as a command from the Scriptures.

Claudian Espontius ordained at a Council in France, held in the year 150, That Infants Baptism should be received by Tradition, because it could not be proved as a command from the Scriptures.

And whereas thou sayest, *Be as dead and buried with Christ to the lusts of the flesh through Baptism, &c.*

Answer. This is not done by Water, but by the Spirit of the holy Ghost and of Fire; And the outward Baptism of Water doth not preserve from all sin, but it is Christ that fulfils all Righteousness.

And thou counts them deceived souls which keep their Children from Baptism till they can give an account of their Faith, &c.

Answer. How can little Children believe in what they are baptized, for the Scripture saith, *Believe and be baptized?*

And again, thou sayest, *Alas, poor deceived souls! do you think that your Childrens being able to make confession of their Faith without Book, that that gives them interest in this holy Co-*

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venant of Grace (meaning Water-Baptism) Oh no (sayest thou) for they are defiled with actual sin, &c.

Ans.

Children that can give a Reason of the Hope that is within them; and give an account of their Faith (*For what is not of Faith, is sin*) such the Scriptures approve of; but to bring, or Force people into that which they have not faith in, is not that sin? Now, first, to give an account of their Faith; for it saith, *Believe*, and then they have the Witness of what they joyn to; *For he that believes hath the Witness in himself*: So they that go into things, and do not believe, go on in the Ignorance, contrary to Scripture, for it is said, *Teach all Nations, baptizing them*; so as they are taught, and as they repent, then baptize them; so this is the state of your baptizing, who have baptized so many, being ignorant of that Faith which gives Victory: And if they are defiled with actual sin, they are to repent, and be baptized.

And as for the word *Sacrament*, the Apostle nowhere calls the Baptism of Water so; for it is an outward thing; but the Baptism of the Spirit of the holy Ghost, and of Fire, that is inward and sacred, and not of Elements: But this is thy ignorance.

And then, concerning *God-fathers* and *God-mothers*, thou sayest, *that they take interest in the soul of the Child, and offer it to God and Christ through Baptism in his Name, to wash away original sin, &c.*

How is it then that the Devil, who is the original of sin, is among you with his works? not only *Children*, but *your selves* and *your old men*, full of *persecution*, full of *envy* and *hated*, and not *love*, even among *Baptizers* and *Baptized*; shewing not the Divine Nature, nor the holy Spirit, nor Sin, nor the original of it washed away? for that which washeth away the Original of Sin, is the Water of the Word, which was in the beginning before Sin was; So it is not outward Water that saves, but Christ. And so, have these *God-fathers* and *God-mothers* been faithful to their Promises, which they made in the open Congregation before hundreds of people, that they would see the Children brought up *to forsake the Devil with all his works, the Poms and Vanities of the world, and Lust of the Flesh*? and they that promise have said themselves, *that they did forsake the same*.

Now

Now if you and your Children had forsaken these things, and if your Children had been preserved out of these things, Christendom would have been in better order than it is now; but we see that you are not in the Life and Power which the Apostles were in, in the Primitive Times; neither had you your Example from them concerning God-fathers and God-mothers; but from Ignatius Bishop of Rome, in the Apostolic Age.

Ignatius Bish.
of Rome was
the first Ordain-
er of Infants
Baptism, and
that they
should have
God-fathers &
God-mothers,
&c.

And whereas thou sayest, Christ said, Suffer little Children to come unto me; for of such is the Kingdom of Heaven; and that he took them in his Arms, and blessed them; and that none are blessed but such who are cleansed from all sin original and actual; and that the way of cleansing them, as well as now, was Baptism with Water: And Christ told Nicodemus, that none could enter into the Kingdom of Heaven, but such as were born of Water; and shall we be so foolish as to think that Christ will not bless them now? For sayest thou in thy 12th Page, without Faith no Blessing can be obtained.

Pag. II.

Pag. 12.

Christ did not baptize little Children with outward Water, yet he laid his Hands on them, and blessed them then, and blesteth them now, who is their Saviour; And Nicodemus it was not outward Water that Christ told him he must be born again of (as I said before) but the Water of the Spirit, which is the Water of the Word; and that which cleanseth from the original of sin (which is the Devil) and destroyeth the same, is Christ: for Original Sin is within men, and the outward washing of Water doth not take away Sin, original Sin, the Devil.

Ans.

And further, if thou, and you, were cleansed from all Sin, original and actual, by Water-Baptism, How is it then among all you that are Baptized, and Baptizers, that there are so many actual Sins, and the original of Sin appearing so much among you, and you uncleansed? and yet you say you are cleansed by Water-Baptism, when your fruits give you the lye: And where did Christ, or the Apostles say, that Water-Baptism cleansed from Original Sin and Actual Sin? Have you not put it in the Name of Christ, who was made manifest to destroy the Devil and all his works? And instead of the Blood which is to cleanse from all Sin, are not you poor deluded souls to do so?

Thou

Pag. 12. Thou speakest concerning *Circumcision outward.*

Answ. I say, the *inward* Circumcision with hands, was a type of the *inward*, of the Spirit; So Baptism without with Water, is not the Baptism the Apostle speaks of, when he saith, *buried with him in Baptism; and risen with him, &c.* for with one Spirit they were baptized into one Body, as it is written.

And thou sayest, *That through Baptism our Saviour calls Children to him; And that those are Deceivers which call to Repentance before they are baptized.*

Answ. It is the Doctrine of *John*, the Apostles and Christ, *Repent, and be baptized; Teach, and baptize*, In whose Power, Life and Spirit thou art not found: but *thou* and *you* are tried, and found deceiving souls, among them that are baptizing people before they have repented, and before they are taught; persuading that *Original Sin* and *Actual Sin* is taken away, when little appears among them but *Sin* and *unfruitful works of Darkness*, that a sober man can hardly pass amongst them; but this is thy ignorance, to say, *that little Children come through Water-Baptism to Christ*; for they did not come to him through Baptism of Water; for he did not baptize any with Water, as is said in *John*.

And why shouldst *thou* and *you* be so mad and rash in judgment against such as bid people *repent, and be baptized*? hast not thou (and you) read in the Scriptures that men and women were baptized, yea and such as were baptized before? Now how thou dost disagree with the Apostles is evident. And is not Christendom like a generation of Vipers, though in great profession, and like the Pharisees which came to *John*? And do not their Oaths, Drunkenness, Pride, Oppression, Persecution, and all manner of wickedness and evil discover that they are not washed from their *Original Sin*, nor *Actual Sin*; and their *God-fathers* and *God-mothers* have not departed from it themselves, nor fulfilled their Promises for their Children.

Pag. 14. Thou sayest, *The Children of Israel were baptized to Moses in the Sea.*

Answ. Hast thou not read, they went dry-shod? And then thou sayest, *Noah in the Ark being saved by Water, the like figure, even Baptism, now saveth us.*

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It was God that saved Noah in the Ark, and by the Waters the World was drowned; And John & his Baptism decrease, but he that saves, is Christ, that doth increase and endure for ever, who gathereth his Wheat into his Garner, and burneth up the Chaff with unquenchable fire: So he is with his Baptism that takes away Original Sin.

And thou sayest, That Baptism and the Lords Supper are the two Witnesses, which are almost killed amongst you? And thou sayest again worthy 15th Page, That Water-Baptism is Christi

Pag. 15

Banner, Sign, and Seal. *Ans.* If these two (Baptism and the Lords Supper) be the two witnesses, spoken of in the Revelations, though you cry them up among you, and hold them up by a Law, and call them Sign

Ans.

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and Seal. Where doth the Scripture give this name to them, of Christ or the Apostles? But as for calling them the two witnesses, which are the two Olive Trees, which bear the Oyl to anoint the Nations; the two Candlesticks which hold the Light, and that shall prophesie: What doth Water-Baptism prophesie of? or what doth the Supper prophesie of? Hath Baptism and the Lords Supper power to turn Water into Blood, and to smite the Earth with a Plague? And shall Christ, the Spirit of Life, rise in Bread and Wine after three dayes and a half? And have they feet to stand upon? What feet are they? But we see that thou and you are ignorant of the two witnesses, and are such as slay them; but we must tell you they are risen and rising, even the Life and Spirit which gave forth Scriptures, That which doth see and foresee; and doth witness; and doth prophesie: But Bread, Wine and Water are outward things and Elements, and things below, and decreasing things; and the Seal is the Spirit by which the Saints are sealed; and their Ensign is Christ, whom God hath set up, and their Banner is his Love; And they that are baptized in to his Name (which is the Word of God) are baptized with the Spirit, and such only are partakers of his Nature.

And is it not worse amongst you, that it was among such as thou speakest of, who said, Some ought for Paul, and some for Cephas; and some for Apollol? for Did ever the Apostles wrangle about Baptism, as you do? Some will baptize one way, some will baptize another way; and one cries, he will

be baptized by one, and another by another; and so ye wrangle and persecute one another about Baptism: And some will baptize young; and some will baptize old.

Now we say, as the Apostle said, there is *one Faith*, and *one Baptism*, *one Spirit* and *one Body*; and that brings off your many Bodies and Baptisms with water; (Mark, the Spirit doth that) And as for Paul's being baptized, and the *Taylor* and others; These were men, and such as were preached to, this is nothing for thee to prove Childrens Baptism. And this might convince which *John* the Baptist spoke to the *Pharisees*, *Bring forth fruits meet for Repentance*, that they might repent and be baptized; for, is it not your own Principle, that you are all born in sin and iniquity?

Pag. 24. In thy 24th Page, it seems to be thy drift to make the Bread and Wine (which thou callest the *Lords Supper*) the *very Body* and *Blood of Christ*.

Ans. Now as for the *Lords Supper*, the Bread and Wine which he gave to his Disciples the same night he was betrayed, (mark) which he gave them in remembrance of Him, and shew of Him till he came, and the Apostle the same to the *Corinthians*, declared, That as often as they did eat and drink it, they should do it in *shew and remembrance of him*, of his *Death till he come*. Now that which was taken for a shew and remembrance of his Death, was not Him, but shewed Him forth. Now they that come to die with Christ, they come nearer than taking that which puts in remembrance of his Death. And now they that come to rise with Christ from the Death, need not have Bread and Wine to put them in remembrance of his Death. And who are risen with Him, they come to seek those things which are above; but Bread and Wine are below.

And whereas the Apostles said, *We are many Members, but one Bread*, and partakers of one Bread; And Christ said, *I am the Bread which came down from Heaven: And except they eat his Flesh, and drink his Blood, they had no life in them*. This was not the outward Bread and Wine, And people may eat that Bread and drink that Wine, and go into the Water, and yet be Reprobate, as the Apostle said to the *Corinthians* in his first Epistle, who had Bread, Water and Wine, which they had taken in remembrance of Christ, and been baptized with Wa-

ter;

ter; yet nevertheless, in his second Epistle, he bids them examine themselves, and prove their own selves, how that Jesus Christ was in them except they were Reprobates: He was in them, whom they took the other in remembrance of, and a shew of. Now, if he was in them, what need they of Bread and Wine to put in remembrance of Him and of his Death? for, who hath Him, hath the Substance.

And so the Apostle did not keep the people always in those things, but brought them to seek those things which are above; those which had been in John's Baptism, he brought them to the Baptism of the Spirit; and those which had Bread and Wine in remembrance of Christ's Death, and a shew of Him till he come, he brought them to prove whether Christ was not in them, except they were Reprobates? And further, he said, If they were dead with Christ, (mark) if they were dead with Him, and risen with Him, then they were to seek those things which are above; then they were to feed upon that Bread which comes down from above; and to bring them off from things below, and off things seen, to things which are eternal: And so you that preach up the sign to people, to put them in remembrance, and to keep them in the sign so long as they live, are far from what the Apostles taught, who taught they must die with Christ, and rise with Christ, and seek those things which are above.

And so you and Christendom, that are not in the same Power and Spirit that Christ and the Apostles were in, offer the strange Sacrifice as Corah, Dathan and Abiram, unexpected and not accepted of God.

And as for thy Bread and Wine (which we say Christ took after Supper, which you take at Dinner) thou sayest, These two are the two Olive Trees (hearest thou?) that gives the holy Oyl to anoint the Nations, and heavenly Verine; and the two Candlesticks that conveyes unto you the true Light.

Here thou hast thrown out Christ and the two Witnesses, and Answer. set up two Elements in their stead.

Further, thou sayest, That these two Witnesses (Bread and Wine) stand before the Lord of the whole Earth; as Zachariah Zach. 4. faith.

Which Bread and Wine was not then in practice, nor instituted for a sign, to put in remembrance of Christ's Death; Answer.

So thou erreſt, not knowing the Scriptures: therefore in this thou haſt ſhewed thy ignorance of the Witneſſes: for, as I told thee before, ſo I tell thee and you again, That the two Witneſſes are not *Bread, Water and Wine*, for theſe are temporal things, neither do they give Light, but Chriſt, nor Vertue; and it is you that have killed the two Witneſſes; they have lain ſlain in your great ſtreets of *Sodom and Egypt*: the words of the Scriptures you have had, but the Witneſſes you have ſlain, who have been like wicked *Sodom and Egypt* oppreſſing the righteous Seed.

And if *Bread and Vine*, and *Water*, had been the Witneſſes among you, which had given you Oyl, Light, and Vertue; And if any man had hurt *Bread, Wine and Water*, fire had proceeded out of their mouthes and devoured them; And if *Bread and Wine, &c.* had had power to open Heaven, and to ſmite the Earth with plagues as often as they will, and ſtop it from raining; how is it then that there is ſo much darkneſs, want of healing vertues, and of Light in the whole Chriſtendom, and among you, if theſe before-mentioned had given you Light, and had given you Oyl, &c. Ah poor, ignorant, deceived people! which have ſlain the Witneſſes, and put *Bread, Wine and Water* in the room of them.

Pa. 33, Concerning *God-fathers and God-mothers*, thou ſpeakeſt (like
34, 35. one of the Diſciples of *Ignatius*, once a Biſhop at *Rome*, who (as I have ſaid already) was the firſt ordainer and ſetter up of *Infants Baptiſm*, and *God-fathers and God-mothers*) though falſly; That *Paul was as a God-father to the Corinthians*; and that they who bring their Children to have them baptized, in the Name of the bleſſed Trinity, and there offer them to God, to have their Original Sin waſhed away, &c. and the *God-fathers and God-mothers* do promiſe to ſee the Children brought up in the Faith, and to forſake the Devil and all Ungodlineſs, which ſome (thou ſayeſt) do neglect; and thou hopeſt we will receive this Truth.

Anſw. Amongſt the Apoſtles and Church in the primitive times there was no ſuch talk as of *God-fathers and God-mothers*, nor no ſuch word, nor any ſuch name given; but this hath been invented ſince the Apoſtles dayes: And *Paul* did not uſe ſuch expreſſions to the *Corinthians* in any of his Epiſtles, who relates concerning Children coming to Chriſt, who bleſſed them;
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but there's no such thing as God-fathers and God-mothers, nor Sprinkling of them mentioned; And as for you who have set up *God-fathers* and *God-mothers*, which promise and vow, and do not perform; though they say they will *forsake the Devil and all his works*; and train up Children to do the same; yet their fruits (as I have said before) give them the lie.

So there's no Scripture for God-fathers and God-mothers, but it is a thing gotten up since the Apostles dayes; And so thou (nor you) have not proved the Original of your words *God-fathers* and *God-mothers*; for in truth it hath no bottom: Indeed the Papists call *Mary* the *Mother of God*; but if you say, that is your Original, you have yet shewed none.

And thou sayest, *God commands you to love your Neighbour* Pag. 36.
as your selves.

But when will you begin this work?

Ans.

Concerning the word *Trinity*, or *Three Persons*, which thou sayest the *Quakers* storm at.

Concerning the word *Trinity*.
Ans.

Now the word *Trinity*, or *Three Persons*, it is no where in the Scriptures; but the *Father*, *Son* and *holy Ghost* we own, as the Scriptures speak.

Now why did not you at first translate in the English tongue *Three Persons*, or *Trinity*? And why do you say, those that add to the Scriptures, the *Plagues* shall be added to them; or diminish, shall have their names blotted out of the Book of Life? Yet if we do not add, you say *we storm*, and you are offended; And if we do add, the *Plagues* shall be added. And if we profess the Scriptures, as they are translated without your Terms and Additions, then you say we storm: but we do know the Word, by which we do know the Scriptures, and their Spirits which gave them forth; and deny your Spirits which add to them.

Thou sayest, *we will not observe the setting apart the first* Pag. 39.
day of the week, called the Lord's Day, and make it a Sabbath of Rest; and that CHRIST our Redeemer rose from the Dead,
having

having rested the seventh the *Jews Sabbath*, who fulfilled all Righteousness even in the grave.

Ans.

The first day of the week on which Christ rose, and on which the Apostles met, according to Scripture, we do own; but thy calling it a *Sabbath*, which the Apostles did not, nor Christ, which signifies rest, we disown; which was a Type of Christ, the Rest itself: for, all Types, Figures, Shadows, Sabbaths, New-Moons, and Holy-Days of the *Jews*, Christ the Rest ends; Nevertheless, meeting together on the first dayes of the weeks, which the Apostle speaks of to the *Corinthians*, and others, is owned; but to call it a *Sabbath*, is contrary to Scripture.

And such as did observe *Dayes* and *Months* and *Times*, &c. (the *Galatians*) the Apostle was afraid of, lest he had bestowed his labour in vain among them. And moreover, the Apostle saith to the *Romans*, that they were not to judge one another about *Meats* and *Drinks*, and *Dayes*, but every one was to be perswaded in his own mind. So to call it *Sunday*, or *Sabbath-day*, it is not from the Apostles, nor according to Scriptures.

And Christ's fulfilling all Righteousness was to bring people to the Substance, out of the Shadows, and he did not set up another Day, and call it a Sabbath, a type of Rest; And did Christ fulfill no Righteousness but what he fulfilled in the Grave?

Now the Saints meeting together, and edifying one another, and praying together, that we own and practise: but if you meeting together, and all Christendoms (which look upon your friends called *Quakers*, to be deceived) did lay up in store (as the Saints did which met on the first day of the week) whereby there might not be a Beggar in Christendom, then would you be something like to the Saints in the Primitive times.

And whereas the Apostle speaks of *Holy Dayes*, *Sabbath Dayes*, *Meats*, *Drinks*, which were Shadows of good to come, he concludes the Body or Substance is Christ.

Now, you that keep people in those things, do you not keep them from the Substance and Body, which is the cause of your going

(15)
going into so many Bodies ? and do you not jangle about those things which keep you from the Substance ?

And dost not the Apostle say in the same Epistle, *If ye be buried with Christ in Baptism, cast not, touch not, handle not those things which perish with the using, after the doctrines of men ? &c.* Now are you not bringing and keeping in these things which perish with the using ?

And for thy saying *that Paul and the Christians set up Holy Dayes*, there is no such Scripture that ever *Paul* set or did appoint those dayes, or laid any Command that others should be punished if they would not observe them ; but who live in Christ, live in him, through whom they come to be merciful to the whole Creation and tender, who is the end of all *Signs, Types and Figures*, even the *Substance*.

Thou sayest, *We storm against the Houses dedicated to the service of God, and that they should be called Churches, which have a Crosse on the end of them ; And that we do abominate those houses called Churches ; And that Christ and the Apostles did not despise the Jews Synagogues and Temple, but taught in them : And is not the Crosse (sayest thou) the sign of the Son of man ?* Pag. 46. Pag. 49.

Thou sayest *the Crosse of Christ is the Power of God* in thy 48 Page, and now thou sayest *it is a Sign*. How is blindness befallen thee ? Had the *Jews Synagogues, or Temple, a Crosse upon them ?* they had none as thou readest of. And the Cross of Christ which is the Power of God, which crucifies to the World, was not of wood and stone, or an Iron Cross, but the Power of God ; So you that have lost the Power of God, have lost the Cross of Christ. And *Stephen* was stoned to death for denying the *Jews Temple*, and for saying, *the Most High did not dwell in Temples made with hands ;* as also said the Apostle. And Christ said, *The Temple should be thrown down, and not one stone left upon another*, after he had whipt out the buyers and sellers. And the Apostle told the Saints *that their bodies were the Temples of the holy Ghost of God and Christ* : And the Apostles and the Saints they met together on *Hills* and in *Wildernesses and Woods*, by *Rockes* and in *Houses* : And Christ and his

his Apostles never commanded an outward Temple to be : And, did not Christ eat the Pasche in a house, a common house ? And did the Apostles tie up people to such houses, that they should meet nowhere else ? did they ever consecrate houses for that purpose, as the Papists do ? Did they ever bid people set up a cross piece of Wood, Iron or Stone, and honour it ? Surely these are earthly things which you mind. So you glory in your shames, your own handy works, and make the Cross of Christ, the Power of God, of none effect. And Christ and the Saints meeting in the Temple and Synagogues of the *Jews*, was to bring to Christ Jesus the Substance, and not to keep them there.

So as for your *Crosses*, they are come up since the Apostles dayes, a work of your own hands ; so it is no Mytery : but the Cross of Christ is a Mytery. So you have forsaken the Light and fellowship of the Cross ; which is the Power of God, to which we bow. And so we have tryed your spirits, and manifested you are by the Light to be out of the Fellowship and Spirit which the Apostles and Saints were in : for, *the Church is in God*, as the Apostle saith ; and the Church are they which Christ hath purchased with his Blood, which are blessed, his Body ; and not a house of stone, and a company of unwashed, un sanctified, unclean, unholy people, that have got a *form of Godliness*, and deny the Power, which the Apostle bids turn away from.

And who are in the Power of God, are in that which was before Enmity was.

Pag. 30 Thou sayest, *If any bring another Doctrine, contrary to Christ and his Apostles, let him be reprov'd ; and if he repent not, let him be accurst, &c.*

Ans. Here thou hast judg'd thy self with thy own mouth ; for the Apostles brought no such Doctrine, that houses of wood and stone were Churches, and Crosses of Iron and wood were the Power of God that people should glory in : Therefore repent, and say so no more ; for the Apostle said *it was the Power of God* : and thou sayest, the Crosses aforesaid are the Power of God : therefore I say again, Repent, and teach no more such Doctrine.

Con-

Concerning Dayes, thou sayest, *We were offended at the names of Dayes, Moneths, and Years, which (thou sayest) is trivial, and we were taking notice of, except by such as pretend more knowledge than the Ancients, and a New Light to take off Old Names, which is contrary to the Civil department of the Nation: And Paul became all to all, that he might save some.*

If then we do call the Moneths by the names the Scripture doth, and call the Dayes as the Scripture doth, that doth not shew forth a new Light, but that which they were in, which gave forth Scripture: Now you that give the Dayes and the Moneths other names than the Scripture hath done, you are gone from the Ancient Teaching, and so are gone into the Heathens Inventions, who give their names to the Dayes and Moneths, after the planets and gods they worship. *Ans.*

Now to say, *First, Second, Third Day; or, First, Second, Third Month, or Hour*, this is according to Scriptures; but your calling them is not according to Scriptures, for you have no Scripture to name your Moneths and Dayes as you do, but from your ancient fathers the *Heathens*, and not from the *Apostles* and *Saints*; Nor the *Jews*, though they were in Transgression; for, did not the *Jews*, before *Adels*, call them after the *First, Second, &c.* So read your selves and conditions, how you being out of the Life and Power of God which gave forth Scriptures, and so gives forth names to Moneths and Dayes, contrary to Scripture; and then call the names to Moneths and Dayes which we practise *trivial things*, as though you would make yours sounder than what the Scriptures speak. And the Scripture saith, *sixth hour, and ninth hour, and eleventh hour*; and not *six a Clock*, and *nine a Clock*, and *eleven a Clock*: but this language of the Scripture is *trivial* (as with thee and thy generation).

And let us see where ever *Paul*, (though he became all to all, to save some) where he went from the language of Scripture? did whether he did not bring people off from their Heathen gods, and *Jews* off their Types, Figures, and Shadows? and so did name the Dayes, Moneths and Hours, as we do; and this is so new Light: but he and we are in darkness.

baA

C

Further:

Further: The *Martyrs*, that suffered, they met in *Houses* and *Burns*, and could not joyn with the birth born of the flesh, which persecutes that which is born of the Spirit.

And if we do say, it is the *twelfth hour* when it is so; we do not offend; but to say it is the *twelfth hour of the Day*, as the world accounts, that is another thing: But we understand what time of the Day it is when we say it is the *eleventh* or *twelfth hour*: And we understand the *Evening* and the *Morning* was the *first Day*, without your names, &c. your Heathenish and Antichristian and Anti-scripturian names; and so your fruits declare that you are not in the Spirit of Truth.

Pag. 56. Thou sayest, *That to say You to one person we hold it almost a sin, not considering the composure of Soul, Body, and Spirit*: And Christ said to Peter, *I have prayed for You*. And men may say *You to God, considering the Trinity*; And God often saith *We* or *Us*, speaking of himself: And a man speaking to God may say *We*, meaning his Soul, Body and Spirit, and his faculties; And also Kings and other Magistrates one may say *You*: And to say you to a single person, is a civil honour and respect which may be done without offence, seeing we are commanded to honour all men, preferring one another; &c.

Ans. Here thou and you have thrown away your *Accidence* and *Grammar-teaching*, and the language of the Bible; Christ thee'd Peter, and when he spoke *You*, he spake plural to his Disciples, as thou mayest read, *Luk. 22*. And God said, *Let Us make man*. Why hast thou not heard that Christ was with the Father when he made all things? And to say *You* to a Magistrate is contrary to Scripture: and the first that set up *you* to a single person was the Pope: And thou never readest in the Scriptures that the Apostles *you'd* a single person; And the Soul, Body, Spirit and faculties make up but one single man or person, to which is the word *Thou*. And so thou art gone into *plurality* from the Principle of God within thee, which should give thee an understanding to distinguish betwixt *plural* and *singular*; And so it is a sin and a lye; to say there is *many*, when there is but *one*; and ignorance to put the word *plural* for the word *singular*. And

And the Apostle which said, *honour all men*, It was not with the word *You* : And the word *You* was not the Tribute which Christ paid, *And Honour to whom Honour*, did not consist in the word *You* to a single person ; but it is unrighteous and improper to say *you* to a single person, and the custom of the unlearned and savage, disobedient to what they have learned, or been taught, which is judged by every one of discerning. So the thing *Courtesie* doth not lye in the word *You* to a single person. And here thou shewest thou art out of the Light which they were in which gave forth the Scriptures.

Thou sayest, *That putting off the Hat with bowing, is an honour and reverence to Superiours, and humility and love ; and thou bringest Abraham, Esau, Moses, and David, &c. And Christ's dying for all, who humbled himself to God, and to all men : And Salutation is consonant with Religion and Holiness : And the Brethren, saith Paul, were to salute one another ; And so let your good works shine before men, &c.*

Abraham, Esau, Moses, David, CHRIST, and the Salutation of the Brethren, and their Bowings were not with Hat ; *Ans.*
In this thou erreth, not knowing the Scriptures, being out of the Light which they were in which gave them forth : And did not the Disciples say to such as would have bowed to them, that they should not ? And the Angel bid *John* he should not bow : And *Moses* and *David* said, *Uncover not your heads* : And *Jacob* did not bow to *Esau* all his life-time ; for it is written, *The Elder shall serve the Younger* : But of this thou art ignorant. And your Salutation with *Hat* and *Knee* to one another, is a part of your Religion among such as have gotten up since the Apostles dayes, which was not amongst them, who are offended if you have it not ; which is an honour below, and for that you are seeking which God will lay in the dust and stain. And so you have the mark of Unbelievers, not seeking the honour which comes from above.

And the Apostle saith, *Every knee shall bow at the Name of CHRIST*, which is called the Power of God, the Word of God. So every one is to bow to the Power of the *Emmanuel, GOD*. And for your *Rudiments of the World*, which you call a *Salutation*

idm and Honour, which is not the effcent and honour the Apostle speaks of ; for, if it were, ye would *love all men*, that is the honour ; but ye that *take it and give it*, are in *Envy*, and hate one another, that *receive it and give it*, like wife : but we cannot give it, being tender of Gods Glory and Honour.

And as for the word, *Pro*, it is often spoken, in the way of a *Curse*, and may go for no less than a *Curse*.

Pa. 62. Thou stumblest at *G. F's* Question about *Mary*, which thou hast not answered ; for did not the *Jews* say, *Is not this the Carpenters Son ? is not his Mother called Mary ? and his Brethren James and Joscs, and Simon, and Judas ? and his Sisters are they not with us ?* and Christ said, *A Prophet was not without honour, save in his own Country, and in his own house.*

And again did not the *Jews* say, *Thy Brethren stand with- out ?* not brethren onely, because they might be of the same Tribe, in that sence all the *Jews* might be his Brethren ; for was not all the twelve Tribes looked upon as Brethren one to another ? But now our Life and Unity lies with such as Christ said were his Brethren, *which do the Will of his Father*, such were his *Mother Brethren* and *Sisters* ; which cuts out such minds as thou and you are of, and the *Jews*, who were and are so much minding outward things, and not minding the one thing, (*viz.*) *Doing the Will of God.*

Pa. 63. Thou sayest, *we are ready to believe every Imagination of ours to be a Truth.*

Ans^r. This is utterly false ; for Imaginations we deny, (which is your own Condition) for we mind the Spirit of Truth (which Condemns Imaginations) by which we are led into all Truth, by which we are established, which also leads us from changeable Wayes and Opinions and Errors, and perversers of Scripture.

Pag. 64 Thou sayest, *It is a strange stubborn fancie in us to suffer Imprisonment till Death rather then pay Tythes, and submit to other Customs and Ordinances of Magistrates, which thou calls mad- ness,*

up, and lay; And Peter (saith thou) saith, Submit your selves to every Ordinance of man for the Lords sake; And Paul saith, Be subject to Principallities, and to the higher Power, rendering Duty, Customs and Honour; And thou sayest, Tythes were at first given for the relief of the Poor; and when Charity became cold, then Kings and Rulers gave order for Tythes, and to compell People to pay them.

This is true, Charity hath been long lost among you since the Apostles dayes; therefore you have not laid up in store every man according to his ability, and so freely distributed, but among the Apostates hath this order of Tythes come up; which Tythes the Apostle denied, and Priesthood that took them, and the Law which commanded them, and the Command that gave them, And the Law by which the Priesthood was made, (if thou hast an Ear to hear thou mayst hear) Heb. 7. So it is thy (and your) madness to cry up those things which the Apostle denied; so thou and you are stubborn and strange, who are out of the Apostles Doctrine, and deny Christ come in the Flesh, in that Life which holds up Tythes, which was a Figure in the Heave-offering, which Christ the Offering Ends.

And though the Apostles said, be subject to the higher Power, and to every Ordinance of man for the Lords sake, for the punishment of the Evil doer; This was not Tythes, and paying Tribute, Custom, not Tythes; for the Apostles denied them.

Now if you had given Tythes to maintain the Widdowes, Poor, and Strangers, and nor the Priest go away with all, you would have been something like the Jews, and so many Beggars would not have lyen about the Streets. So your Fruits make manifest that you are neither like Law nor Gospel; And so your hedge is broken down, being out of the Power of God the Apostles were in, gain-saying the Apostles Doctrine.

Thou sayest, Thou hast a word of Counsell to add concerning a Fast, Humbling and Praying, remembering the Ninivites Repentance; and about turning like the Dog to the Vomit, and a Holy Life, and Charitable godly Conversation, &c.

Ans.
Pag. 66.

The

Answ. The right Fast is not to smite with the Pistle of wickedness, but to deal the bread to the hungry, and let the Oppressed go Free, and to Cloath the Naked, and to bring in them that wander, And to pray in the Spirit; then shall your health grow: And to learn of Christ to be meek and low, and to be charitable, and to shew forth a holy life and good conversation, is, to love Enemies, and to serve God in the New Life; and not to grieve and quench the holy Spirit: But Oh! the Drunkenness, the Oaths, the Lusts of the Flesh, the Lusts of the Eye, and the Pride of Life, the Intolerable Wickedness that abounds in Christendom (so called) which the Scriptures do not allow of; like Doggs, vomiting and licking it up again, tearing and biting one another; which is out of the Charity and Love the Apostles were in: Yet all these evil workers professing the Form of Godliness, but denying the Power, from whom we which are redeemed by Christ do turn away. *Hallelujah.*

Pag. 67 Thou hast a Word of Conclusion, touching Baptism: to which I say, They that are baptized for the Dead, and because of that which brings the Death, by the Life they are baptized for the Dead, and by the Life do they rise from the Death into Christ; so they that are baptized with Christ, have put on Christ; so they that are buried with him in Baptism, such can glory in Christ their Resurrection, and have love to that of God in all men, that by it they may come to be baptized for the Dead, and to drink into one Body, and into one Spirit, through which Spirit they have Love to all the Creation of God, by which Spirit they come out of all Diseases into the Eternal Rest, by the Power of the Lamb to his Throne, where there is no Curse, over Death, the Grave and Hell, into Heaven, where is Laud and Praise, where the Lord's Mercy is seen, and his Face evermore; where Love, Life and Grace flows to all, though such as grieve, and quench, and vex the Spirit, which are seen, known, tryed and proved, know it not, but count their Friends their Enemies.

G. F.

T H E E N D.

